



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

PUBLISHED BY N. WAITING

No. 25.

NEW-HAVEN, SATURDAY, NOVEMBER 18. 1826.

VOL. XI.

THE INDIAN MOTHER.

The following story is related by Cotton Mather, in his History of New-England.

Pammehanuit, an Indian of prime quality, on Martha's Vineyard, and his wife, having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of *powaws* and of medicines to preserve them,—they had a sixth child, (a son) born about the year 1638, which was a few years before the English first settled on that Vineyard. The mother was greatly perplexed with fear that she should lose this child, like the former: and utterly despairing of any help from such means as had been formerly tried with so little success, as soon as she was able, (which among the Indians is quickly and within less than ten days,) with a sorrowful heart she took up her child, and went out into the field that she might there weep out her sorrows. While she was here musing on the insufficiency of all human help, she felt it powerfully suggested unto her mind, that *there is one Almighty God who is to be prayed unto: that this God hath created all the things that we see: and that the God who had given being to her self, and all other people, and given her child unto her, was easily able to continue the life of her child.*

Hereupon this poor blind Pagan resolved, that she would seek unto this GOD for that mercy, and she did accordingly. The issue was, that her child lived; and her faith (such as it was) in him, who thus answered her prayer, was wonderfully strengthened: the consideration whereof caused her to *dedicate* this child unto the service of that God who had preserved his life; and educate him as far as might be, to become the servant of God.

Not long after this, the English came to settle on Martha's Vineyard; and the Indians who had been present at some of the English devotions, reported that they assembled frequently together, and that the man who spoke among 'em often looked upwards. This woman from this report, presently concluded, that their assemblies were for prayers: and that their prayers were unto that very

God whom she had addressed for the life of her child. She was confirmed in this, when the Gospel was not long after preached by Mr. Mayhew to the Indians there; which gospel she readily, and cheerfully, and heartily embraced. And in the confession that she made publicly at her admission into the church, she gave a relation of the preparation for the *knowledge of Christ*, wherewith God in this wonderful way had favored her. But that which adds to this wonder, is, that this very child has proved an eminent preacher of Christ unto the other Indians. He is living at this time [1696] a very religious Christian and a laborious minister, and one, who not only is pastor to an Indian church on Martha's Vineyard consisting of some scores of regenerate souls, but also has taken pains to carry the gospel unto other Indians on the main land with a notable effect thereof. His name is *Japhet*.

The facts related in the foregoing narration may lead to an inquiry how this heathen woman could offer the prayer of faith to the only living and true God of whom she had never heard?—We are not disposed to limit the grace of God, or doubt his ability to reveal himself in a miraculous manner to a pagan worshipper,—but we are more ready to believe that this poor heathen had derived the little knowledge she possessed of the Being to whom she prayed, in some indirect way from those who had been favored with the light of revelation. The story is related as having taken place in 1638, eighteen years after the settlement of the English at Plymouth, and it can hardly be supposed that this band of puritans who were paying their constant devotions to the God they served, should not have shed some light on the surrounding nations, with whom at this time they held a friendly intercourse.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Let us then send the gospel to the heathen that they may call upon the name of the Lord and be saved.

SANDWICH ISLANDS.

At the late Monthly Concert in Boston, Mr. Evarts stated that a joint letter had been received from Honoruru, dated March 10th, and a private letter from Mr. Richards, dated May 9. This last date is five months later than any before received. The joint letter mentions as sources of great joy and encouragement to the Missionaries, the information they had received from this country, of the proposed union of the American Board and the United Foreign Missionary Society; the establishment of a National Tract Society, and the prosperous operations of the National Bible Society, the Colonization Society, Education Society, &c. They say, in regard to their own mission, that 20,000 persons are now in the islands under a course of instruction of some sort. Two thousand observe family and private devotion; and many persons, among whom are a considerable number of the most powerful chiefs are apparently pious. The Missionaries mention and promise a full account of a series of riots by the crew of the U. S. national schr. Dolphin, capt. Percival, in which the lives of the Missionaries had been threatened; their houses attacked as well as the houses of the chiefs, and repeated personal indignity offered, especially to Mr. Bingham.—barbarities seem to have been worse, as they were longer continued than those by the crew of the English merchant ship Daniel. They arose from the same cause. A representation of the matter will, I sincerely hope, in due time be made to the Navy Department, when captain P. will have an opportunity to offer his defence to the government and the American people. It is here worthy of remark, that the officers of the Russian ships, and their numerous crews, who spent sometime at this island; and Lord Byron with the officers and crew of his frigate, not only treated the Missionaries with decorum, but with marked respect and kindness.

A letter from Mr. Chamberlain, mentions the annual examination of the schools of Honoruru. The schools were assembled from within the distance of fourteen miles. The number of schools was 69, native teachers 66, scholars 2409. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karainioko, the chief man of the islands, and distinguished benefactor of Missionaries, was very sick. He was for twenty years prime minister to Tamehameha; then filled the same place during the reign of Rihoriho, and now is, by general consent, Regent and head of the government. He has been the chief instrument in preserving quiet in the islands in time of danger. The prince, heir to the government, is 13 years, and the princess his sister, 12 years of age.—*N. Y. Obs.*

The London Home Missionary Society, at their seventh annual meeting, May 16, collected nearly 800 dols. for Missionary purposes.—This Society has now forty Missionaries, who preach in nearly 300 villages, and have more than 20,000 hearers. They have also 3225 Village Children taught in their Sunday Schools. 20 other Ministers are likewise aiding in preaching the gospel in the villages.

Chris. Watchman.

From the London Baptist Magazine.

"I DWELL AMONG MY OWN PEOPLE."

Answer to an Enquiry.

My Dear friend,—You ask me, as you are about to remove to B. where I would advise you to attend on the Lord's day? You say, that you think of hearing Mr. M.

He is a very worthy man, and a good preacher; and I certainly do respect and love him; but if I were in your place and should be asked, where I intended to hear the Gospel? I should assuredly reply, with the excellent female mentioned in the Scriptures, "I shall dwell among my own people!"

Not that I wish, for a moment, to encourage sectarianism and bigotry. Nothing can be farther from my feelings and my principles. I would occasionally hear any good man who was near me, when my own pastor was not in the pulpit. I would cherish every sentiment of kindness and esteem for all pious people of every name. But, as I cannot attend every place of worship, no more than I can reside in every house in a town; so, it seems most natural, and most consistent, that I should dwell among my own people, as it does, that I should reside in my own habitation.

The question is, is it worth while to appear at all in the Christian world, as a separate denomination? It must be so, unless we are willing deliberately to sacrifice, what we know to be the revealed will of God. Who then can be reasonably expected to support such a community, but those who really cherish the same sentiments? Should you act as you intimate, you do all in your power by your conduct and influence, to annihilate the denomination to which you belong. Do you wish this? I am sure you do not. Yet this would be the result, if all should imitate you; and if your conduct be correct, of course, it is in the highest degree worthy of imitation.

I dwell among my own people; and why? Because I think that they have most religious truths among them. I know, that some would reply, and say, we differ only in non-essentials. This is the very spirit of antinomianism. It is setting light by God's holy word. Is the Lord's Supper a non-essential? No, all reply:—no more than is baptism. I hold nothing to be non-essential which God has plainly revealed. I refer all who talk in this way to the words of Jesus Christ:—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." How can I say, if I countenance in any way what I know to be wrong, and contrary to God's holy word, "Thy will be done, on earth as it is in heaven?"—I ought rather to say, and in fact, I do say this by my conduct, if I do not dwell among my own people, "I am willing and satisfied, in some important points, that what I know to be the will of God should not be done!"

I frankly acknowledge, that I have generally found, that those who have not dwelt among their own people, have been actuated by some improper views and feelings. I will mention some instances, which, I fear, are not unfrequent.

Some of this class have been offended with the honest bluntness of a faithful ministry. They could not sleep so comfortably in their formality and neglect of serious and eternal realities, as up-

der the flattering addresses of the preacher they have chosen to attend ; and so, they ceased to associate with their own people.

Some have been full of pride and consequence, and because they could not have their own way in every thing,—and have the minister and people bow down to them, they have forsaken, and ceased to dwell among their own people.

Some have supposed, that they should have an increase of worldly gain ; that their customers would be more numerous ; and so, for a little paltry gain, they have abandoned their own principles, and their own people.

Some have formed connexions who entertain opinions contrary to theirs ; and as they are very polite and candid, so they give up their own views to oblige their friends ; and they turn their backs on their own people.

Some have indulged a prejudice against a brother, and so they will not go into the same place of worship where he is. So they have relinquished their own people. What will they do, should they meet in heaven ?

Some have differences with their friends ; and perhaps they have been really ill used ; and so they have discarded their own family and people. And they never intend to forget and forgive ; as if forbearance and forgiveness were not Christian virtues. Can they hope to be forgiven ?

I have met with persons, who were ashamed to say, that they abandoned their religious connexions, and went to another place of worship, because gayer and wealthier people attended it : but yet this has actually been the case.

There is a class who desert their own people, because they find them low and despised. Did Joseph of Arimathea do so ? Did the primitive Christians act this way ? Can any man of principle do so ? This is the very reason why they should cleave to them, that they may help and raise them. How can they be said to take a just view of things, who neglect their own people, and are very ready to help an interest which does not want any aid ?

And there are also some, who, cut off from their own people, by a faithful but painful discipline, have been glad to go into any community which would receive them.

I do not say that all who leave their own people, are actuated by improper motive. I have, however, but little doubt, that it is so in a great majority of cases.

Better people, my dear friend, than you or I have counted it an honour to belong to our denomination. Act then up to your principles. If, indeed, they are not Scriptural, and you are ashamed of them, renounce them, and get better ; but never be in principle one thing, and in practice another.

I hope I shall hear, that you see things as I do ; and, that when I shall have the pleasure of meeting you, you will grasp my hand and say, I love all who love the Lord Jesus Christ in truth and in sincerity, but I dwell among my own people !

Your friend and brother, B. H. D.

The Rev. James Marsh has accepted the appointment of President of the University of Vermont, and his inauguration is expected to take place on the 28th inst.

SPANISH AMERICA.

Mr. Brigham's Report respecting the religious state of Spanish America.

Having given a partial sketch of the church in each of the republics separately, and shown how it has been affected by the revolution, I proceed, as proposed, to mention some of the

Religious Practices and Ceremonies, common to their churches generally.

Entering a Catholic country, the first object which strikes you in their religion, next to their numerous churches, is the *cross*, which every where meets the eye. It is seen on the top of every high hill, on all the steeples and towers, in every dwelling-house and shop, in their prisons, custom-houses, mints, halls of legislation, and, seen or unseen, is suspended from the neck of nearly every subject in the land.*

Entering their houses, if you hear any thing said of religious duties, it is of their attendance at *mass*, (church service) said by a priest or friar in Latin. In all the churches, this is daily said at the rising of the sun, and on the Sabbath and other feast-days is repeated at mid day. To this service in an unknown tongue, many attend every day ; and all classes, clothed in black, are sure to be present on feast-days, by which they mean those days when labor is prohibited, including the Sabbath, and anniversaries of many distinguished saints.

This service generally continues for fifteen or twenty minutes, during which time the congregation kneel before the great altar where the mass is read and incense burned. It must be understood, that their churches, immense as they are, are wholly without pews or slips, often without seats of any kind, or any objects through the centre, except long rows of hewn pillars, connected by arches, or hung with paintings.

I will add, too, in this place, as illustrating the interior of their churches and forms of worship, that along the sides of these spacious buildings are a series of deep alcoves and niches, where images of different saints, richly dressed, are placed, before which are small altars, where deluded beings at all hours of the day may be seen invoking aid.

Go into one of those dark temples at the time of vespers ; see a few feeble lamps on the far distant altar, throwing their pale rays on the image of a bleeding Saviour, and the long rows of apostles and martyrs ; see the numerous paintings of saints and angels staring from every column, and looking down from the high arches above ; hear the deep slow tones of an unseen organ, mingled with the mournful prayers of an aged monk, in a tongue long since dead ;—and you have at once the feelings which they mistake for the purest devotion.

When the mass is ended, the congregation retire, each dipping his hand in the vase of holy water at the door, and crossing himself. On reaching their dwellings, which on feast-days is generally before the hour of breakfast, the black dress of the church is exchanged for one of the most showy and extravagant, and they are prepared for visiting the coffee house, the promenade, the cockpit, the bull fights, or for a drive in the country as fau-

* It is not very common in South America now, to put the cross on public buildings ; but in Mexico, it is in all the places mentioned, and often small images with it.

cy may suggest, and in the evening they go to the theatre. Thus passes the Sabbath throughout Spanish America, both with the priest and the people, and at night they lie down, thinking that they have served God faithfully in the morning, and afterwards had much innocent enjoyment.

With all their numerous ecclesiastics, preaching is seldom heard among them, unless during the forty days of Lent, and on the anniversary days of some distinguished saints.

The season of Lent is with them the solemn season. Throughout this period the theatre is closed, most of their diversions suspended, and some are seen going about the streets with a cross of ashes on their foreheads to remind them of their mortality. If they have obtained no indulgence, they are, too, through this period, to abstain from animal food, and in the course of it, to make their annual confession to the priest. Sermons are now delivered in some of the churches every day, and during the last three of the forty, when they suppose the Saviour lay in the tomb, they are clothed in black, all business is stopped, the streets are empty and still, and silence and gloom pervade every object.

At the close of the third day, the tomb is burst, the Saviour rises, the bells begin to ring, guns are discharged, and rockets rising from every quarter, seem to fill the air. In the evening, images of Judas are brought out, and publicly hang in the streets, beaten and stoned by the boys, and all their mourning is turned into joy. Now they begin again their suspended pleasures, all exulting that the days of Lent are over.

As I have said, they observe also as feast days, the anniversaries of some distinguished saints. Formerly these were far more numerous than the Sabbaths, but are now reduced in most places to eleven or twelve.

On the anniversary day of any particular saint, for instance, that of St. Augustin, his image is brought out from the convent bearing his name, clothed in the habit of that order, is placed erect on something resembling a bier, and thus borne on the shoulders of men through the streets. Following this image is an immense concourse of people, the high clergy in robes of white satin and gold lace, the lower clergy in black, the various orders of monks in their peculiar habits, a train of youth in scarlet, bearing a tall silver cross and censer, then a retinue of laity with burning candles,—a full band of music, playing the while, and priests singing hymns in Latin.

In one part of the procession, is carried under a silk canopy, the sacred wafer, or host, which represents the Deity. In another part is sometimes borne the Virgin Mary, clothed in the manner of the richest princess, with numerous jewels, and a crown of gold.

In some places I have seen carried four or five images of the same saint, exhibiting him at different periods of his life. The first which passed represented him as an infant with its mother, the next as a gay thoughtless youth, the next as a penitent, then he passes by as a priest in his robes, and lastly as a canonized saint with a crown of silver.

In the festivals of the patron saints, (the supposed local guardians or protectors,) that of St. Martin at Buenos Ayres, St. Rosa at Lima, and St. Gaudeloupe at Mexico, the public authorities on

foot, with their six mule coaches trailing empty behind, also join the procession, attended by several regiments of infantry and mounted cavalry in full uniform. At this time the streets where the procession passes, are hung with flags, cloths of crimson velvet, paintings, mirrors, and various other ornaments; all the bells are ringing, cannon roaring, and rockets bursting in every direction.

I almost fear that you will think this picture, looking at it on paper, exaggerated; but you can be assured that it conveys no full idea of those gorgeous processions, so common in Spanish America.

But what, you may well say, has all this to do with the religion of the heart? How can the splendid bauble think to please that infinite God, who declares he "is a Spirit, and that those who worship him must worship him in spirit and in truth?"

It is indeed a mystery, how the simple religion of Christ, the most simple of all systems, was ever transformed into such an unmeaning show. But through pride and wealth it has undergone changes, until Christianity with them, has become nothing but a system of outward forms, without connexion with the feelings or general conduct. A religious man is made to signify a practical observer of ceremonies, let his life in other respects be what it may.

Having few or no Bibles to go to for correction, they seem to have lost, sight, not only of the nature of spiritual worship, but of the proper method of gaining divine assistance. If they are in danger or distress, the idea of penitence, submission, and future obedience, seem never to be thought of, but the grand inquiry is, what sacrifice can be made to obtain relief?

The dying miser, if conscious of guilt, bequeaths a sum to the church; the lady of rank, if sick, will vow, that if restored, she will wear a garment of sackcloth for half a year; the gay youth for restoration, will promise, perhaps, that she will as long a time abstain from dancing, or going to the theatre. Sometimes when exposed to sudden danger, or in times of earthquakes, they will apply tortures to their arms or feet, and place a crown of thorns on their heads. Some will fall down on the ground, beating their breasts, and calling on saints; others go through the streets bearing a huge cross, and confessing their sins aloud.

I would not be understood as saying, that these are daily occurrences, or are practised by all persons; still they are practices which do exist in almost every place, and to a great extent, and show us, how totally the nature of the Christian system is mistaken and abused.

They have, however, in their religion of ceremonies, some practices of a more quiet and harmless character, and some which are, in their design pleasing. Their mode of prayer at the close of the day, if but engaged in with seriousness, would be comprehensible.

At the moment the sun sets, the great bell of the cathedral strikes a single stroke, and is slowly followed by all the churches of the city, thus continuing the solemn sound for one or two minutes. On hearing the first sound from the cathedral, as it were a voice from the sky, every man, woman and child, drops all employment, every coach stops, all on horseback dismount, every head is uncovered, and the streets hushed to the stillness of

the grave. Look around on the multitude, and every lip is whispering its evening prayer, every thought directed *professedly* up to Him, who has given them the blessings of another day.

Did not the next moment of mirth, and their general immorality, show that this service is performed with thoughtless formality, it would be a service truly useful, as well as striking; and I have sometimes wished that it were introduced among us, where we have too many, who seldom pray, or think of the great Giver of all our mercies.

Another practice common in most families, is, for the mother to call her little children and servants around her at the close of the day, and with them recite their evening prayers in their own tongue. Were not this too often directed to the Virgin Mary, instead of "Him who heareth prayer," and performed with a thoughtless rapidity, it would be of course what we should all approve. And I am still happy to believe, that among this class of worshippers there are some, who have indeed the Christian temper, and improve well the little light which they enjoy.

A practice common in all those countries of uncovering the head when passing a church door, or the picture of a saint, deserves less approbation; still worse is the practice of friars in most places carrying round the small framed image or picture of some saint, which the low orders are taught to kiss, and then contribute a trifle to support the ever-burning lamps in their convent chapel.

The practice of burning lights, particularly before the portraits of saints, though common among all the lower classes, is peculiarly so among the Catholic natives. Coming into the city on the evening before a feast, I have often met aged Indian women returning from market to their huts in the vicinity, each bearing two small wax candles, which she lights up before the little picture of Mary, and says, "Now the Virgin smiles on me, and will bless me."

Another practice grossly superstitious, very common in past times, and yet continued to some extent, is that of the friars sprinkling dumb animals with holy water, and giving their benediction, to guard them against disease and other calamities.

A few days before leaving Mexico, on the anniversary of San Antonio Abad, I visited the convent of his name, and founded in honor of him. This saint was supposed to have unusual influence in averting evils from dumb animals, and his successors are thought by the credulous to inherit a share of the same influence. On this occasion, lambs, doves, parrots, lap-dogs,—all domestic animals, were brought in great numbers to receive a benediction.

The most imposing and most revolting part of the ceremony, was that of blessing the horses, some of which, I learned belonged to the old nobility. These animals were ornamented with sashes of various colors, lashed over embroidered blankets, or gaudy silk and crape shawls, their ears, limbs, and mane hid with bows of pink ribbon, and hoofs overspread with gold or silver leaf.

At length the friar approached, and went through the solemn mockery of sprinkling and blessing. The superstitious grooms then retired with their charge, happy as if assurance had been given that these animals should prosper through another year.

Were it proper in this communication, I might proceed still further with the relation of Catholic abuses. I might describe the custom of carrying the host or sacrament to the dying, a custom which all must notice, as the coach which bears the host and officiating priest, is daily passing, attended not only with a procession singing and bearing lights, but with armed soldiers, that all in the streets may be made to kneel and uncover their heads. I might describe the practice of asking money to hire prayers for friends in purgatory, and the solemn days set apart to offer high mass for the souls of those fallen in battle. I might also describe their marriage ceremonies, the baptism of their infants, and their funeral solemnities, if solemnities they can be called;—but enough has been already said, to shew you their general religious character, and lead you I trust, to pity their condition.

Mr. Brigham closes his remarks as follows:

Those whose business it is to prepare works of primary education, might render an important service, and without pecuniary loss, by translating and forwarding some of their works to Spanish America, where there is a lamentable deficiency. Other works of a higher character might also be sent. A historical Geography, holding up in a true light the situation of different nations and their customs, the evils of monarchy, a sketch of our revolution, the nature of our federal and state governments, of our schools, colleges, charitable institutions, and religious freedom; would be purchased and read with avidity, and be widely useful.

But the great reforming work, which they most need, which they must have, or fail in their undertaking, is the Bible. Owing to Spanish and papal policy, few of these sacred books have ever found their way among them, until within the last five years; and even now, there are not ten thousand copies among fifteen millions of subjects. There are yet thousands of families, who never saw a leaf of this book, and who, though baptized in the name of Christ, are never actuated by, and scarcely know, a precept which he taught. Can such a people, think you, long enjoy civil freedom, and its attendant blessings? How long would our happy Union hold together, if this blessed book, with its restraining influence, were removed from among us? We see how long, by looking to the ancient republics, and to the transient freedom of France, who threw away that heavenly guide for the wisdom of Voltaire.

I would repeat it again and again, and would write it on the sky over their heads, *that without a wide diffusion of the Scriptures, the South Americans will never become so enlightened and purified, that their long blinded communities can be trusted with the right of general suffrage.*

Happy it is that some individuals among them seem to feel this truth, and to encourage the circulation of the scriptures as widely as possible. In one country, (Colombia,) a National Bible Society has been formed.

But the number who feel the importance of circulating this treasure, is yet small, and considering the difficulties of printing, it is feared that the mass must long be without it, and their liberties insecure, unless this is furnished them from abroad. A great share of the business of supplying them with the Scriptures, falls for the present on us,—on that glory of our land, the American Bible Society. Give that Society means enough, (which

alas! she has not,) and she will send them thousands after thousands, this year, and the next, and the following, until every family shall read in their own tongue the wonderful works of God.

But after all our theories of general intelligence, public virtue, free circulation of the scriptures, and other requisites of a free government, we must remember, that they will all fail unless the Ruler of nations guide and bless the whole. It is the belief that God is moving in that revolution, fulfilling the promise that "the kingdoms of this world shall become the kingdom of our Lord, and his Christ," which more than all things else, inspires the hope that the change will be effectual and glorious. In all the great rapid scenes of which this continent has for three centuries been the theatre, I cannot but view them as parts of one mighty, infinitely wise design. Throughout this vast and fertile hemisphere, capable of sustaining many hundred millions of our species, the Governor of the world appears to be preparing the way for a new and happier organization of civil society, as well as for a wider extension, and brighter triumphs of the kingdom of grace.

In the great reforming work which God is carrying on among the nations at the South, we must not forget that he works by means, in the use of which for their good, I cannot but feel that the disciples of Christ in our country have hitherto been too unfaithful. While their situation has arrested the attention of our politicians, and attracted the ships of our merchants by hundreds to their ports, it has caused us as yet, to send them but few copies of the word of life, and to offer but few petitions to the God of armies in their behalf. Often, when standing amidst the desolations of war, and listening to the sound of their destroying artillery, I have felt a sense of guilt for myself and our churches, that those nations through their long struggle, have so seldom been remembered in our supplications, and are still so forgotten. They seem,—I know not why—to have been overlooked. We hear petitions for Asia, Africa, and the islands of the sea; for Jews, Greeks, "the dwellers in Mesopotamia, and Judea;" but who prays for the millions of Spanish America in their critical situation? What minister does it in public, or what saint in private? Who prays that they may have the power of godliness, as well as its form, and come up to the help of the Lord, to the work of reclaiming the heathen world?

Situated as that country is, with abused and mourning Africa on the one side, and the islands of the Pacific on the other, with their easy access to our north-western tribes, and to the coast of China, what important helpers in the cause of missions might they, with all their treasures, become, if imbued with the spirit of Brainerd and Martyn, or of Swartz and Van Ess.

Let our supplications arise, that God will there turn and overturn, and bless this whole hemisphere, until it become not only the land of the free, and the asylum of the oppressed, but a habitation of righteousness, the joy and praise of the whole earth.

J. C. BRIGHAM.

The Rev. Gilbert R. Livingston of Coxsackie, N. Y. has been called to the pastoral charge of the Reformed Dutch Church in Crown-st. Philadelphia, lately under the care of the Rev. Dr. Broadhead.

From the Family Visitor.

LAUDABLE EXERTIONS FOR THE SUPPRESSION OF INTEMPERANCE.

The Presbytery of Orange and Stony Creek, North Carolina, appointed a committee at their last spring session, to consider the subject of Intemperance, and to report to the October meeting the result of their inquiries into the extent of its existence and effects, as well as the best plan for its suppression.

At the meeting of the Presbytery on the 6th ult. that committee presented a report which, for accuracy and conciseness in the enumeration of facts, for propriety and cogency of argument in favor of attempts to suppress intemperance, and for the wisdom of the plan proposed for its suppression, has few equals among the productions on the same subject, which are almost daily spread upon the face of the Newspapers.

Dr. Thomas Atkinson, from the committee, laid before the meeting the report accepted by the Presbytery on the preceding day, and also the form of constitution which was read and adopted. The article which strikes us as peculiarly gratifying in this constitution, is the 5th, which makes an engagement to abstain entirely from the use of ardent spirits, except when needed for health, an indispensable condition of membership.

After an address by Dr. Atkinson and another by Rev. Mr. Douglas, this constitution was subscribed by about *fifty persons*. Here is a noble example for imitation: *fifty persons* at least of the most respectable and influential character, have voluntarily and solemnly pledged themselves to discountenance and oppose both by example and precept, the beastly vice of intemperance. This will have a good effect.

This society thus organized, elected for President the Hon. Frederick Nash, of Hillsboro'; for Vice Presidents, Rev. J. Caldwell, Rev. E. B. Currie, and Rev. J. Witherspoon; for Cor. Sec. Rev. J. W. Douglas; and for Treasurer, Rev. Saml. L. Graham. The managers are, Rev. Wm. and Saml. Paisley, Rev. J. Rankin, Dr. E. Hawes and Dr. Araunah Burdwell.

At a meeting of the board of managers held the same day, it was resolved, "that the Corresponding Secretary address a circular letter to the different Courts and Grand Juries within the bounds of the society, respectfully suggesting the necessity of being strict and sparing in their licenses for the retailing of ardent spirits; and also of more rigidly enforcing the laws against drunkenness:—that a premium of \$50 be and hereby is offered for the best Tract on Intemperance suited to the condition of our southern country." (This tract is not to exceed 24 octavo pages, and to be presented before the 1st of February next, to the Rev. J. Caldwell or the Rev. Professor Mitchell, Chapel Hill; or to the Hon. Frederick Nash, Hillsborough. These gentlemen are appointed to examine the tracts and to award the premium.)

In their Report the committee style intemperance the besetting sin of the country, a vice which carries in its train the waste of property, the ruin of health, the destruction of reputation, and death itself with the everlasting perdition of the immortal soul.

"We have all seen," say they, "young men of the most promising genius, and flattering pros-

pects, who might have been ornaments to their country, and among the strongest pillars of her prosperity, tottering and falling under its deadly influence.

"Nor is it among the inexperienced youth alone that we can trace its ravages, and number its victims. Without respect to age, or worth, or usefulness, it has invaded our legislative halls, and deprived us of many of our most valued statesmen, who were regarded as the hope of their country, in the hour of approaching danger.

"In the progress of their investigation, your committee have been put in possession of a few facts to which they would call the attention of the Presbytery. They have ascertained that the number of lives annually destroyed by Intemperance, in the United States, is estimated to be more than 10,000; and the number diseased, distressed, and impoverished by the same vice, to be more than 200,000.

"The liquor required to effect this melancholy result, it is calculated costs this country, annually, more than Forty Millions of dollars; and the Pauperism, by its improper use, more than Twelve Millions; making an annual expense of more than Fifty Millions. Add to this the increased price of grain, occasioned by the distillation carried on in the United States, and the many Millions more, the expenditure of which must result from the loss of time consequent upon the above enormous consumption of Ardent Spirits, and we may safely conclude, that the whole cost of this poison cannot fall much short of One Hundred Millions of Dollars annually.

"What a humiliating fact, that we (peculiarly blest of Providence as we are,) should make so poor a return for all those privileges, which distinguish ours above every other nation of the earth! As nothing has so powerful a tendency to weaken and debase the mind of man, and to set its victims at defiance of all laws, both human and divine, we may very rationally trace a large proportion of the crimes committed in our country to the same source. Impelled by intemperance, men break through every restraint of decency and good order, and rush madly on from one degree of wickedness to another, until at length they imbrue their hands in the blood of their fellow beings, and feel no remorse of conscience, even in the violation of that divine injunction which says, 'Thou shalt not kill.'

"One of our Judges, in his charge to a Grand Jury declares, that not a single indictment has ever come before him for manslaughter, and but few for murder, which were not occasioned by intemperance. Out of 1061 cases of criminal prosecutions of one of our Courts, between 8 and 900 are stated to have been connected with this vice; and so in the others; showing that more than three fourths of all the crimes committed in the United States, may be traced to the same source. Your committee do not intend to enter into an investigation of the causes to which the prevalence of Intemperance may be attributed, but will merely state their impression that it has its origin in the habits of idleness in which many of our youth are brought up; in those fountains of corruption—Grog shops and tippling houses; in the facility with which licenses to retail Ardent Spirits are obtained; in the low price of these liquors; and in the want of faithfulness in Magistrates and other officers—

those sworn guardians of the laws of the land, who to their own disgrace, and the injury of the public weal, too often turn their backs upon the transgressor, and thus, connive at the very practices, which the vows taken upon their induction into office, solemnly bound them to discountenance and punish.

"The practice of treating at public elections, that corrupt system of bargain and sale, by which a man disposes of his vote to the most liberal bidder in Ardent Spirits, is in the opinion of your committee, one of the most common, as well as most pernicious and disgraceful sources of intemperance. 'Tis this, which strikes at the very root of our free institutions.

"The Elective Franchise, untrammelled and unpolluted, is the dearest of all our privileges; it is the basis of our liberty. What exertions should we make then to guard against a practice which poisons all the sources of our national, social, and individual prosperity, at their very fountain!

"In view of all that has been said, your committee feel great discouragement in preparing that part of their report which is to recommend the best means of opposing this Colossal evil.

"They would not however despair; for although they acknowledge that it is truly alarming, they believe that by a union of counsel, and of effort, it may be met, and successfully encountered. For this purpose, the hearty co-operation of every friend of religion, morality, and good order, should be earnestly solicited. Let our brethren of other denominations be urged to unite with us in this great work.

"Let public meetings be called, of all who feel any interest in the subject. Let men of influence be asked to take an active part at those meetings. Let Societies be formed throughout the state, on principles similar to those of the National Society for the promotion of Temperance. Let our Courts be solicited to grant fewer licenses to retail Ardent Spirits; our Grand Jurors and other officers to be more faithful in enforcing the laws against drunkenness. In short, let us do every thing, which union of action and a persevering zeal in a good cause, can effect, and we are warranted in the assurance, that we shall yet see better days and a brighter prospect; that this insatiable Moloch shall be dethroned; and Temperance, with all its kindred virtues, shall prevail throughout our borders."

A useful hint to young men.—For your own comfort, for your friend's solace, for the sake of your eventual prosperity, cultivate a strict and manly habit of economy. It is impossible to raise a good character without it. And this one single article, economy, connected with moderate talent, will recommend you to all with whom you may wish confidence or expect remuneration. Assistance, should you need it, will not be withheld, if it is known that your care of personal expense is correct.

The Rev. Thomas Weld has been appointed by the Pope to an Episcopal jurisdiction over the Catholic Church in Canada. His income is said to be about £10,000 per ann. and it is also reported that he will reside in Kingston, U. C.

The New-York Observer and the New-York Religious Chronicle have formed a coalition, and published by Morse, Hallock & Co.

INDIANS IN NEW-YORK.

JOURNAL OF THE REV. THOMAS S. HARRIS.

Mr. Harris is the Superintendent of the Cataraugus, Seneca, and Tuscarora missions: his principal residence is at Seneca.

Tuscarora Station.

Aug. 7, 1826. I have just returned with Mrs. Harris from a visit to the Tuscarora station. In compliance with the wishes of the chiefs there, I had determined to administer the Lord's supper to the church at that station, on my next visit there; which, owing to existing difficulties, has not been done for better than two years. For this purpose, we felt it important to spend several days in the tribe.

It had also been signified to me, by the chiefs, that it had been so long since this communion had been attended upon by the church, that disorders of a very serious nature had crept in, which they hoped it would be in my power to rectify, before the administration of that solemn ordinance.

Upon inquiry it was found that discipline was expedient in three cases, chiefly from the pernicious influence of ardent spirits.—After describing the measures adopted, and their results, Mr. Harris proceeds:

Every thing being previously arranged, the Sabbath morning dawned pleasantly, and the meeting house, at the hour of public worship, presented an interesting scene. In addition to the usual number of natives, neatly dressed in many instances, in their native costume, there were present a goodly number of the "pious few" from the neighboring white settlements, which are pretty generally destitute of the ordinances and preaching of the gospel. To me it was a privilege truly delightful to hold out to the scattered of Christ's flock on this thirsty hill, the symbols of a Saviour's death, and to witness with what tears of joy and thankfulness, many came forward, and received the tokens of his love.

29. Went to the Tuscarora village on Saturday, and met with the church and congregation on the Sabbath. The assembly, though small, appeared devout. There has been at this station, for a few months past, a more than usual seriousness among some of the young people; six or seven persons have appeared for some time to be anxiously inquiring the way to heaven. I requested all the inquirers to meet me on Monday afternoon. I was deeply affected with the indications of the Divine Spirit with us. Such appeared to be the tenderness of conscience, the deep and powerful conviction of the hatefulness of sin, and the earnestness of desire to be delivered from its power, that I could not for a moment doubt, that God had been among them by his Spirit, and in the case of three or four, "wounded mightily." Some of these persons were so affected in conversing with me, that they sobbed and cried aloud for some time. They say, that frequently they have such an awful sense of their past iniquity, that they cannot help crying out.

Cataraugus Station.

21. Met with the Indians in the Cataraugus settlement. We had a thin congregation, most of them being in attendance on the Council at Buffalo. Found Mr. Thayer, the teacher there, greatly reduced by a severe bilious attack. The Lord

in mercy has, we hope, rebuked the disease, and our brother though very feeble, appears slowly recovering. The school had appeared unusually prosperous; but must now be suspended for a while, much to the regret of ourselves and the parents of the children.

Seneca Station.

Aug. 13. Met with the church and congregation at the Seneca station. In addition to the usual number of worshippers, I perceived present a number of pagans and others, from different Reservations, who had arrived for the semi-annual council, which is just at hand.—The house was full and crowded, and a more listening audience I never remember to have addressed. My interpreter was a member of the mission school, and a professor of religion. The solemnity and attention which prevailed, contributed to increase my own tenderness of feeling, and I was enabled to plead in tears, that my auditors might repent, and believe the gospel. Some wept; and some of the poor pagans seemed, by their countenances to say, "What do these things mean?" "Thou bringest certain strange things to our ears." May their eyes be opened by the Spirit of divine grace to see their wretchedness and guilt, and they be led to seek salvation by Christ.

Sept. 15. It seems that our Mission School is considered a great curiosity, by the host of strangers visiting this region during the travelling season; and with many, we hope, it is an object of special and delightful interest. The proximity of our station to a flourishing village, affords great facility for inspection by those, who are attracted by the novelty of an Indian school. Scarce a day passes, without seeing several carriages standing at our yard fence, crowded with visitors. To-day the scholars have exhibited to about 30 persons, (among whom we had the pleasure of seeing a distinguished member of the national government,) who expressed themselves highly gratified with the intelligent appearance, and with the agreeable, and to most of them surprising proficiency of our children. One of the gentlemen, an officer in the army of the United States, declared his belief, that there could scarcely be found, in all our country, an equal number of children in any one of our common schools, who could recite more accurately, or give more satisfactory evidence of a thorough and comprehensive acquaintance with the several objects of their studies. A young gentleman, a member of the established church of England, appeared so much interested in our work, as to remain with us most of the day, and on his departure, left with the mission a donation of ten dollars.

24. Met with the church and congregation at Seneca. The people appeared to listen to the word preached with much interest. After finishing my discourse to the people, a young chief, a member of the mission church, arose and addressed his brethren in a speech of nearly half an hour's length. During this address, he was very greatly moved. It was truly affecting to see the big tear roll from his manly cheek, as he spoke. He appeared much to feel what he said; and there was that in his address, which had the effect to make others feel, as I perceived many of those around me wiping their faces, moistened with their tears.

This evening one of the larger boys of our school came into my room, desiring me to pray

with him. He wept, and appeared in much distress on account of his soul. He said, "he knew he must be miserable forever, unless God changed his heart." His views appeared entirely scriptural, and his whole deportment, for some time past, has led us to hope that God is striving with him by his Spirit.

CHOCTAW ACADEMY.

The Western Luminary contains the following letter from David Folsom, a distinguished chief, addressed to the Indian youth who are attending the Academy in Kentucky:—

MY DEAR YOUNG FRIENDS,—I have long wished to give you a good talk, but having much business to attend to I have hitherto neglected it. You have left your country, and have gone to the Choctaw Academy in Kentucky, to get an education. I wish to give you a good talk; hear me.

You did not leave your country and go into the white people's country for nothing. But to get a knowledge of books, and when you have become learned in them, then you will have obtained the thing for which you went.

I wish you to make every effort to obtain a knowledge of the English Language, so that you can speak it and write it perfectly. Strive also to obtain that disposition of heart, which will fit you for every duty of life, and finally for the enjoyment of heaven. Walk in the paths of Wisdom, for her paths are pleasantness, and her ways are peace,—this is my advice; listen to me.

This good talk I address to you all.—Dwell together in love, I entreat you. Do nothing that shall make you ashamed, or bring a disgrace upon you. Walk strait.—I hear that there are young men from the states who attend school with you—you will esteem and love them. Do nothing to make trouble for your teacher, nor to trouble those who prepare for you your food and clothing, and watch over you by night and by day; pain not their hearts by any bad conduct.

If you do well and conduct respectfully towards your teachers, and make good progress in all good things, then with a glad heart may you come back to your land again; your relatives will then rejoice to see you—seeing you return with a good education and disposed to walk in wisdom's ways, they will rejoice over you—your parents and sisters will clasp you in their arms and rejoice over you—then will your hearts leap for joy. But your relatives alone will not rejoice at your return and at your progress in learning—but the Chiefs and all the people also will rejoice with them.

This talk which I have given, you must put in your hearts and keep it fast—this is my desire. But if you do not listen to me, many will be the evils which will come upon you,—of these evils, Rev. Mr. Henderson will, I hope, often remind you.—If you listen well to his instruction, and attend well to the good word which you hear from him, you will live happily and in the enjoyment of all good, until you die.

Nor is this all,—if you should receive and obey the good word of God while in this world, when you die, your spirit will go to the good land above, where you will be blessed and happy forever with your heavenly Father. This I know—and therefore I tell it to you.

From your affectionate Friend,

DAVID FOLSOM.

From the Philadelphian.

AN APPEAL FOR THE SUBURBS.

Who will come "to the help of the Lord, to the help of the Lord against the mighty?"

Christians, will you? You who have said, "I am the Lord's," and have called yourselves by the name of Jacob, and have subscribed with your hand unto the Lord, and surnamed yourselves by the name of "Israel." You who have "gone up into the house of the Lord and there made a covenant before the Lord." "Avouching him to be your God, and yourselves to be his servants," covenanting "to keep his commandments, and his statutes, and his testimonies, with all your heart, and all your soul." You, who have publicly in the presence of God, and of angels, and of men, acknowledged yourselves, *not to be your own*, but God's, being *created* by him and *redeemed* by the precious blood of Jesus; and have renounced the world, the flesh, and satan; and have dedicated your souls, spirits, bodies, substance, time and talents, without reserve, as a living sacrifice, holy and acceptable unto God as your reasonable service. You, who have declared that you count not your lives dear unto yourselves, for the excellency of the Gospel of Christ, and that as he has laid down his life for you, so you would also lay down your life for the brethren. You, who have said, "If I forget thee, O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy." Yes, Christians, I ask will you come "to the help of the Lord, to the help of the Lord against the mighty?" If you will not, by whom shall the outcasts of Israel be gathered? "By whom shall Jacob arise?" Surely not by their enemies. Christians, if you will not come to the help of the Lord, I call upon you to hear, I repeat it, I call upon you to hear the awful denunciation of God against you. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." O Christian, if you come not "to the help of the Lord," "because of this" tremendous denunciation, I charge you "prepare to meet thy God," for "behold he cometh," with a drawn sword prepared as a mighty warrior for the battle, and who shall be able to abide his coming, and who shall be able to stand when he appeareth!

But my brethren, do you ask, where shall we come to the help of the Lord?

Where! Go ye out into the streets and alleys, the high ways and hedges of the suburbs of this our city. Mark ye the groups of *Immortals*, urging their way down the broad road of destruction; pressing onward with the impetuosity of mighty torrents—hastening their steps with the rapidity of lightning, to the vortex of eternal perdition.

Behold husbands and wives, parents and children, males and females, mingled together in one common herd, staggering and prostrated under the cursed influence of the intoxicating draught. Behold them profaning the holy Sabbath of the Lord! Hear them from prattling infancy to tottering old age pouring forth bitter imprecations, and blaspheming the name of the Most High! See the hundreds of females, who ought to be the glory of the human race, and whose modest deportment,

virtuous life, and chaste conversation, ought to silence every unhallowed passion of the opposite sex,—see them “sitting in companies at the doors of their houses, on seats in high places,” “calling passengers who go right on their ways,” “saying to them, *stolen waters are sweet, and bread eaten in secret is pleasant.*” Go Christian brethren and you will see for yourselves, *where* to come to the help of the Lord.

But do you ask *how* shall we come to the help of the Lord?

How! Surely not without arms. No, brethren, “Put on the whole armor of God; without this you can do nothing; with it, you can do all things. Take you in your hands the sword of the Spirit, which is the Word of God, and with it *one* man shall put a *thousand* to flight, and *two, ten thousand.*” “For the Word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart. Yes, brethren, take this for your weapon, and it shall be in your hands as the smooth stone chosen from the brook by the youthful David. The Goliath shall fall, and you shall bear in triumph not only his head but his heart into the midst of the camp of Israel, amidst the shouts and acclamations of the daughters of Zion, and hallelujahs of the heavenly host, and present them as a rich trophy of the matchless grace of Christ, to the King of kings and Lord of lords.

O brethren, can you in view of such obligations, and such prospects refuse to come up to the help of the Lord against the mighty! O will you rob God of his glory, and saints and angels of their crowns of rejoicing? Everlasting torments of the damned forbid it! Eternal joys of heaven cry aloud against it!

Now Christian! tell me: “Art thou for *us*, or for our *adversaries*. If thou art on the Lord's side, “Come over to Macedonia and help us.” Come down to *Southwark*! Do you ask, when and where?—I answer, next Sabbath, at half past one o'clock, P. M. at the African Church in South Seventh street, below Shippen, when you shall hear more on the subject, and when an opportunity will offer to all the lovers of Jesus to enlist for life in the heavenly labor of plucking sinners as brands from the burning. O come, and you shall receive a hearty welcome from a little band of Sabbath School Teachers, who are endeavoring to train up their long neglected African brethren “in the nurture and admonition of the Lord.”

A TEACHER.

Philadelphia, October 30, 1826.

LIBERIA.

We have been politely favored with the perusal of two letters from the Rev. Lott Cary, Baptist missionary at Monrovia; one dated August 2d, and the other August 3d, 1826. The following is the substance of the portions which are the most interesting to the public.

Early in May, the colonists erected a school house 14 feet by 20, and covered the roof with thatch and the sides with weather-boards, in such a manner as to render it quite comfortable. The scholars, about 16 in number, were immediately assembled twice a day, and taught by Mr. Lewis,

formerly of this city. The Sabbath school consists of about 30 regular attendants. Mr. C. gives a very interesting account of the children in these schools. He says that it is very pleasing to hear them spell and read; that one in particular reads in the Bible very intelligibly. The emigrants which went out from Norfolk are established on good land, near the Montserado river, are pleased with their situation and likely to do well. Indeed the colony seems generally in a prosperous state. Buildings and agriculture are advancing. Mr. C's. present crops are more promising than his last. The small coffee trees he planted last year, flourished finely, and he thinks that he shall be able to raise cotton the next season. He states that Messrs. Cocke and Co. of Portland, Maine, have established a line of vessels to Montserado, and agreed to supply the colony with lumber, provisions, tobacco, &c. at from 50 to 100 per cent on the invoice. One of the vessels was then discharging at Monrovia, flour at \$3 75, and pork at 17 and \$18 per barrel, tobacco at \$14 and prime lumber, at \$30 per 1,000.

But it is with feelings of deep regret, though with entire submission to the Divine will, that Mr. C. is compelled to communicate the melancholy intelligence of the death of the Rev. Mr. Holton who went out from Boston with an intention to take charge of the schools. He breathed his last on the 23d, and was buried on the 24th of July, with appropriate solemnity. It is the earnest desire of the colony that some young man of piety, talents and education, may be sent out this fall, to occupy this important station. Mr. C. says that such a person would be encouraged with a large school, and be well paid for his labors. Cannot some suitable person of color be induced to devote himself to this noble work? Here is an ample field for missionary exertions, and we hope that among the hundreds who are willing to go from the United States this fall, some will be found who are thus qualified.

It will be recollected, however, to have been recently stated that, though suitable emigrants sufficient to freight *several* vessels, have expressed to the agents of the Colonization Society their desire to embark for the Colony, the Board had not received funds sufficient to charter *one* vessel. It is very important then that all auxiliary societies and benevolent individuals who can appreciate the benefits resulting to themselves individually as well as to the whole community, should give liberally to an object which is simply to aid the free people of colour to leave this country and to settle on the shores of Africa; where an American Colony is successfully and happily established. The season favorable to their emigration, has arrived and is fast passing away; and while the number of those who are anxious to embark is rapidly increasing, the most vigorous and prompt measures should immediately be taken to supply the Board with the necessary funds. They will be scrupulously appropriated to this object.

Rev. L. Cary intimates his intention, by the permission of providence, to visit America next spring.—*Fam. Vis.*

Park-st. Church, Boston, have with great unanimity, voted to invite Mr. Edward Beecher to become their pastor.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 18, 1826.

REVIVALS OF RELIGION.

The revival which commenced in Glastenbury last fall or winter, has been a steady, progressive work, and its influence has been felt in several adjoining towns. From a letter recently received in this city, we learn, that about 120 are indulging the hope that they have experienced a saving change since it commenced. Between fifty and sixty of these converts united with the Congregational Church at one time. The solemnity of this scene was much increased, by the appearance of two old men, who had been called in at the eleventh hour, even after they had been idle for more than 70 years. A number of others stand propounded for admission to the church. The revival extended into East Hartford, an adjoining town, where 70 or 80 have been hopefully renewed.

We learn also that the revival in Troy, N. Y. has become quite extensive and powerful.

A valued correspondent in Durham, N. Y., in a letter to the Editor, says:

"As to the state of religion among us, we flatter ourselves that we can discern a little cloud, like a man's hand. Let me hope that you will pray that it may be an overspreading cloud, in which there shall be abundance of rain. And if you think this matter worthy of a place in your prayers, let me entreat that you would not forget to pray that we may be favored with a work of the Spirit of God; a work which will bear the inspection of him who trieth the reins and heart. A work of truth and grace, is, of all blessings, the greatest; but a false work is to be deprecated. I am afraid that Edwards on the Affections, and Bellamy's True Religion Delineated, and other works of this character, are beginning to be neglected. The more converts, the better; provided their conversion be from sin to holiness: but the churches may yet groan under the burden of numerous hasty accessions."

REVIVAL IN NORTHAMPTON.

Extract of a letter from a young lady in Northampton to a friend in this city:—

Since I last wrote, the Lord has graciously visited this place, by the special influences of his Holy Spirit, and a precious number of young people have renounced this vain world for the love and service of Christ. —The first convert in this revival was Miss —, aged about fourteen years. She has since been a devoted follower of Him who died for sinners, and we have reason to believe that God has blessed the efforts of this dear child to the conversion of many souls; but she feels that she is only an instrument in the hands of sovereign grace. Her convictions arose from a deep sense of ingratitude for the mercies which God had continually bestowed upon her, and particularly the rejection of a crucified Saviour. Fear seemed to have no influence upon her mind, and thus was she sweetly drawn to heart-felt repentance toward God and unfeigned faith in Christ. As soon as she had realized the preciousness of Christ to her own soul, she was unwearied in her exertions to bring her dear young friends to a knowledge of the same happiness. Four or five were immediately led to reflection by the change in —, once so gay and thoughtless, and in the course of a few weeks 9 of these dear youth were rejoicing in Christ as their Saviour. The first who was affected by her conversation, and hopefully converted by the Spirit of God, was a little girl aged 12, who has since with many others united with

the church in this place, and is now laid upon a bed of sickness, by a disorder which will probably terminate her life. But her mind is peaceful, and a sweet confidence in her Redeemer is her support. Dear child her pious mother left this sinful world soon after the commencement of the revival, but not without the hope that 3 of her orphan children had chosen the Lord for the guide of their youth.

Mr. —, whose character you are doubtless acquainted with; brought his eldest daughter, aged about ten years, to spend some time with dear —. Her mind was much impressed, while here, and when her parents came for her, — accompanied them to W.; and the Lord was pleased to make use of this feeble instrument to promote a revival in that place. — She began by holding meetings for the young girls in the village. There are about three hundred connected with the factory. She conducted the meetings alone; read a hymn from Nettleton's collection, which was sung; then led in prayer, and very feelingly addressed her young audience, urging them to flee to the Saviour of sinners, and submit their hearts to him. A large number of these girls, and many others in the village, are rejoicing in Christ. Christians have awaked to their duty, and the revival has reached all parts of the town. But while we speak of the means which the Lord condescends to employ for the salvation of souls, let us remember that all the glory and praise belongs to Him alone.

With very few exceptions, all the young ladies of the first class in our congregation, profess to love the Lord Jesus, and some of these are bright examples of the grace of God—some that were formerly the most gay and fashionable, now devote all their talents to the blessed object of doing good. We have a large society of young ladies, who spend one afternoon in each week in working for the support of a heathen child, named for our beloved pastor. These meetings are very interesting, as the conversation is wholly on the great subject of religion. I wish I could introduce you to some of our dear young Christians. It would animate your heart to witness their love to the cause.

A large number of servant girls are also rejoicing in hope, and a very lovely woman, a widow and mother of 13 children, who has been a professor from her youth, but very much devoted to the world, has since the revival commenced, discovered that she was destitute of true religion, and has given her whole heart to the blessed Saviour. A short time before this took place, her eldest daughter, aged 14, and one of —'s friends, was happily converted, and since then, two young women in her family. It is sweet to go into that house, it seems as if they lived only for God. Mrs. L. now unites cordially with a number of her christian friends, who meet weekly for prayer at her house. O what a change! how rich the grace of God! Several young men, who are clerks, are among the subjects of the revival; and some men of advanced years, and heads of families. Still there are multitudes remaining the enemies of God, and it is to be hoped that Christians will be humble, watchful, and prayerful, and wait upon God for a continuance of the blessing. Our Sabbath School is very prosperous, and more interest is felt than ever before. I have a class of 8 little girls. The monthly concert is observed by the teachers only, and these meetings are very interesting. A large number of the scholars and some teachers are among the converts. A library has been established, which is productive of much benefit to parents as well as children. Among the books is the sweet memoir of Ann Eliza Starr. I thank you much for dear Mrs. Richards' letter. I will keep it till I hear again from you, lest this letter should fail to reach you. The ladies in this town have collected sufficient money to send out a comfortable dwelling to these dear missionaries, and it is already embarked from a sea-port in Maine. May it add many years to their truly valuable lives!

LOTTERIES.

Lotteries promote individual and general poverty.

This is a consequence which is direct and palpable, and every day before our eyes. Without resorting to a calculation on the merits of lottery schemes for proof of this position, we ask any one to step into one of our numerous offices on the arrival of lottery news, and in the dejected countenances of the throng that is there, read its demonstration. Those who compose the throng, are those who are least able to venture the hazards of the wheel, and of course, most affected by them. That portion of our citizens, who have money in store sufficient to bear them smoothly through the fluctuations and exigencies of life, venture very little in this traffic. They being in a position to look coolly on, see and know its futility and deception; and if they venture, it is for the amusement and pleasure of chance excitement. Nor are they in a situation to be ruffled by the eventual good or ill success. The trick then succeeds mainly upon the needy; on him whose immediate wants compel him to be impatient of the "slow but sure" process of sober industry. And he does not stake his earnings for the gratification of gaming excitement. Expectations and hopes are built upon the quick-sand foundation in which the happiness of the individual is intimately concerned. Is it not enough that from the poor man's hard earnings, the rich should count out their profits, and he, with what little remains, be left to wait upon the fits and changes of the market, that these sly vampyres of their earnings should be let loose upon them? "The poor man's poverty is his destruction," is a truism which contains more meaning than the tameness of the expression promises. Many are the poor and hard-handed men who have had occasion to feel and deplore the cruel truth contained in it as it now stands. And alas! for the day in which public policy or cupidity conceived the design of those measures which have added a new emphasis to it.

But the impoverishing tendency of lottery dealing is palpable in theory. What would be thought of the prospect of a man,—not to say of his judgment and common sense,—who should embark in speculation where the chances of failure and success were twenty to one against him; and fifteen per cent. discount on his success staring him in the face. And such is a fair expose of lottery speculation. We have before us the scheme of the "Connecticut State Lottery,—third Class," which is said to be a *fair scheme*. Let us weigh a little its merits. The whole number of tickets is 34,220. 22,100 of them are blanks, the remaining 12,120 are called of course prizes. But look to this a little nearer: 10,608 of these prizes, are \$2 each—the price of the ticket. That is, if with two chances to one against you, your lot falls upon one of them, the price of your ticket is restored, minus 15 per cent; which is \$1 70; subtracting from this sum the chagrin of disappointment and the use of your money, and we shall consent to call the 10,608 prizes blanks; making in the whole 32,708 blanks. The prizes then are reduced to 1,512. Now 1,300 of these are \$4 prizes. The chance against getting one of them is *twenty to one*; and when you have drawn one of them, you

have made \$1 40 on your money; which is not worth the risk. The prizes are now reduced to 212; 104 of which are but \$10 prizes, or \$6 50 more than cost. To what then does all this high sounding parade of Prizes and Fortunes—this great licensed cheat, amount? The ticket holder, forsooth, stands 100 chances in 34, 220, or only 1 in 316 of drawing any thing over \$10!

Now if this be not a ruinous game, if it can be shown that an investiture of money in such a venture is politic or rational, we will abandon the position—that Lotteries induce individual poverty.

There is another unwarrantable deceit upon the face of these schemes, to which we would allude while here, contrived to delude the venturer, although, as we shall be told, the craft is plain before his eyes. But it is notwithstanding, a species of silent deception, a holding out of false colors, which would stamp a common contract with fraud, and subject a common trader to the imputation of dishonesty and jockeying. The scheme promises to the holder of a certain ticket, in round numbers a prize of \$1000. The prize is in reality but \$850, and the holder is in no prevaricating sense entitled to a penny more. The addition then of the \$150 which belongs to the vender, is a delusive lure, a contrived deceit.

We have proceeded above on the idea that the purchaser was unsuccessful. For which our warrant is that in just 19 cases in 20, he gets less than he gave; and in 315 cases in 316, nothing over \$6 50. But suppose nineteen of his neighbor's pockets are emptied to an old twentieth; suppose him to be successful, and the case is worse. The great and admitted truth, that money thus adventitiously and undeservedly acquired, works desolation among the best habits of life, both with the possessors and those around them, need only to be cited in support of this position. It paralyzes honest industry and labor, and renders cheap and paltry in the eyes of thousands, the moderate but unfickle fruits of frugality and sober habits. And after all the individual success itself is seldom abiding in the hands of its possessor; it goes as it came—"male par-ta, male dilabuntur."

If lottery gaming then be a ruinous traffic applied to individuals, their public tendency, of course, must be to impoverish. No matter how generous or worthy may be the application of the profits: be the end ever so benevolent, or humane, or politic, it sanctions not the means. The tax falls not where it ought to. The rule of assessment is not the property of the citizen, but the poverty and weakness. It cannot be concealed that this is a staggering argument against Lotteries, as a system of raising money. It operates iniquitously and tyrannically; the burden is imposed unequally.

But the mischief of the system does not end in draining off the slender earnings of the needy.—It is the destruction of contentment, and industry, and morality, those great inherent elements of social happiness, upon which we would lay the emphasis. Ten fold more essential than all the money ever raised by lotteries; nay, beyond all price, is that self-approbation, that contented security, that honest independence, which depends on a love of industry, and a

reliance that merit shall be always preferred. Far more politic were it, to send forth your purveyors and exactors with powers to take money where they can find it, with no other right or apology than that "thus commands the king;" and when you have thus gleaned the land, bury the treasures in the sea. The country would be comparatively little impoverished.

If thus much be true of our domestic Lotteries, what shall be said of the policy of admitting the foreign lotteries, whose schemes may be seen picturing the door-posts and bow-windows at every turn and corner of our streets? We have not the means of estimating the sums which these great blood-suckers of our hard earnings carry out of the state, without an equivalent; or leaving nothing behind them, but desolation amid our morals. But we should suppose that the eyes of our citizens were open to enough on this head not to need a display in figures of the enormity of the case.

OBITUARY.

In our last paper we announced the death of Mrs. OAKS, wife of Mr. Henry Oaks of this city, who died on the 8th inst. aged 33.

We know that 'it is appointed unto all men once to die,'—'that there is one event to the righteous and the wicked;' yet we are unwilling to pass over in silence the departure of one, who has left behind her so bright an example to the living. We will not eulogise the dead by holding up to view those personal attractions, and those amiable qualities of the heart, which Mrs. Oaks inherited from nature; only as they were brightened and improved by grace. Religion seemed to govern her conduct in all the relations of life which she was called to fill; and she was deservedly beloved and esteemed by all who knew

But Mrs. Oaks was called to glorify God in a different sphere, and to exemplify the religion she professed on a sick bed. She endured, for nearly two years, a series of sickness and suffering, which finally terminated in death, with christian fortitude and childlike submission. Here she imitated, without a murmur, the example of Him who suffered and died for her.

Her disorder was complicated, and seemed to baffle human skill; and she would often say, when solicited to try some new physician, that none but the Great Physician of souls could help her. The progress of her complaint was steady, and the result certain. For a long time she could have no hope of recovery; but it did not disturb her, for her hopes were fixed beyond the grave. For several days previous to her death, she was exercised with such spasms of distress and pain, that it seemed to her and to all around her, that she could live but a few moments. But when relieved from distress, she would wonder that she was among the living. In these hours of trial her Saviour did not forsake her—her confidence was unshaken. And although wearied nature would sometimes lead her to say, "Come, Lord Jesus, come quickly, Why is he so long in tarrying?" she would listen with composure to prayer, and spoke of her delight in it. And to every question that was asked she gave abundant assurance of her hopes of heaven, and that she was not afraid to die. A few nights before her departure, while the watchers thought she was asleep, she had such a realizing sense of the presence of God, that she surprised them by singing, in a clear and distinct voice, the following words:—

"Vital spark of heavenly flame,
Quit, O quit this mortal frame;
Trembling, hoping, lingering, flying,
O the pain, the bliss of dying!
Cease, fond nature, cease the strife,
And let me languish into life.

"Hark, they whisper, angels say,
Sister Spirit, come away.
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my Spirit, draws my breath,
Tell me, my soul, can this be death!

"The world recedes, it disappears,
Heaven opens on my eyes,
My ears with sounds seraphic ring;
Lend, lend, your wings, I mount, I fly,
O grave, where is thy victory,
O death, where is thy sting."

She had not strength to sing the last verse, but she spoke of her joys on this occasion to her husband the next day, and repeated a part of the hymn she sang, and while referring to it her countenance was animated with hope, as though she could "mount and fly."

But nought could shield her from the grave. Death had lost its sting, but not its power; and the grave would not give up its claims, though it can boast no victory. The mandate of Him whom she loved to obey had gone forth, and she was released from this world of suffering and sin, to be forever with the Lord. The close of her life was calm and serene, like one who falls gently asleep.

Reader, is there no instruction to be drawn from such a scene? Is there no value in religion? Look forward to such an hour, and see what the Christian's hope is worth. Can you, like Mrs. Oaks, behold with calm resignation and composure the sure approach of death, and not shrink back from the conflict? Can you look forward into eternity with such delightful anticipations, that you are ready to chide the tardy moments? Is there any thing, but the religion of Jesus, that can thus support in the trying hour, a trembling, hoping, dying sinner. Let the Infidel and the unbeliever answer.

INTEMPERANCE.

The trial of Daniel Stone is worthy of perusal, as affording another instance of the fatal effects of intemperance. To see a young man in the vigour of youth, prematurely cut off by a violent death, inflicted upon him too by the hands of his own father—to see that father bowed down by the weight of years and infirmity, arraigned at the bar of his country, for taking the life of his son—and to know that, but for this degrading and beastly vice, they might both of them now be filling their respective stations in society, honorably and respectably, would, one might suppose, be sufficient to cause such as have entered on the downhill road of intemperance, to pause and reflect. Yet it is true, lamentably so, that when the citadel is once surrounded, when the victim has overcome all regard to his own character, and consented to sacrifice his domestic peace and the welfare of his family, there is little hope that any other considerations will lead to a reformation. This is an enemy which must be met at the threshold and there resisted, or little hope remains.—*Mass. Spy.*

SANDWICH ISLANDS.

In the Herald for July were some notices respecting the general indisposition of the wives of missionaries at the Sandwich Islands, that have awakened much concern in the friends of that mission. In the number for September we remarked, that Mrs. Brigham had made great progress towards recovery. We may now add that early in the last spring, the health of Mrs. Richards also was quite restored.

The mission was in general very prosperous. Some trials however there had been, which were pretty severe. The anticipated death of Karaimoku, the pious regent of the islands, was one; as at the last date he had been brought by dropsy, to the borders of the grave. The others arose chiefly from persons, whose birth had been in a Christian land. It will perhaps be found expedient, to make a more full exposure of names and facts, in relation to this last mentioned species of trial, than has hitherto been deemed advisable.

Miss. Herald.

HOWARD BENEVOLENT SOCIETY.

The Fifteenth Annual Meeting of this Society was holden in Boston on Thursday evening, October 26th, at the Exchange Coffee House.

EXTRACTS FROM THE REPORT OF THE STANDING COMMITTEE.

Our gratitude is due to a gracious God, that we are permitted to mingle our congratulations on the return of another annual meeting, and to lay before the Society the doings of the committee for the past year.

In the prosecution of the duties assigned to your committee, they have not unfrequently been met by circumstances, which rendered it both difficult and embarrassing how to act:—To avoid, in the bestowment of charity, the remote tendency of encouraging pauperism and vice, without withholding it even from the most unworthy in cases of pressing exigency—to discriminate between real and apparent distress—between the virtuous and the vicious—to determine the amount and frequency of aid—to encourage the sober and industrious—to offer consolation to the pious—and to give appropriate admonition to all—these, gentlemen, have occasioned a painful solicitude, and called for the exercise of a soundness of judgment and better knowledge of human nature than can be modestly claimed by all the members of your committee. Rigidly adhering, however to the principles of your association, they have shunned no personal labors; but have faithfully endeavored strictly to scrutinize the claims of such as have been presented for assistance; and also, to render your Society as beneficial as the wisdom of its provisions and its pecuniary means would afford; nor do they doubt your benevolent wishes have been in some good degree realized.

It gives your committee pleasure to mention, that soon after the last Anniversary, your Treasurer received a note from Ebenezer T. Andrews, Esq. informing him that he had transferred eight shares in the Manufacturers' and Mechanics' Bank of this city, value fifty dollars each, to be added to the permanent fund: for which generous donation, your committee, in behalf of the Society, presented to him their sincere and grateful acknowledgments; and more recently your Treasurer has received one hundred dollars—being the legacy of the late Mrs. Dearborn, of whose memory they would make honorable mention: this sum is also added to the permanent fund, increasing it to twenty-four hundred dollars, exclusive of the above-mentioned shares. It also deserves grateful notice, that your President has kindly furnished a bed, at the Hospital, to be at the disposal of your committee, and which has since been in constant use. Two of Jencks' patent alleviators have been purchased, which have been of essential service to the sick.

The receipts into the Treasury have amounted to \$1809 79—viz. public contribution, \$577 75; income of permanent fund, \$126; subscriptions and donations, \$1112 04. Amount expended, \$2071 93. Leaving a balance due the Treasurer, of \$262 14, to be refunded.

Your committee have afforded relief to the amount of \$1877 28, in 657 different cases, comprising in number 1104 adults and 1183 children,—at 2277 different times; 677 in fuel and 1574

in groceries and provisions. More than one half were instances in which assistance had not been before rendered by your Society: 374 were widows: 461 cases of sickness, (380 adults, and 81 children,) and 61 have died. In most cases, assistance, from various causes, has been afforded but once or twice, while others have been repeatedly and essentially aided. Many, very many, of the scenes of which they have been the eye witnesses, were sickening to the sight, and touching to the heart—indeed the heart that can remain unmoved by such scenes of sickly wretchedness, deep poverty, and they might add, moral debasement, as have come under the notice of your committee, must be destitute of sensibility. Is it necessary to furnish instances? They might be presented, but your committee forbear. Although the poor are found in every place, it will be remembered that in large commercial cities, peculiar causes constantly operate to produce extensive and sudden poverty—to conceal many cases of extreme distress from general knowledge, and to occasion sickness to press with a more heavy hand.

It will be noticed that the last has been a year of uncommon sickness and death among the recipients of your bounty—and it will be a source of grateful emotion to you, to know, that your kindness has contributed, extensively, to smooth the pillow of sickness, and to soften the anguish of the departing sufferer. If sickness, when mitigated by all the circumstances which affluence can afford, spontaneously awakens our sympathies, how much stronger the claim, and how much more needful efficient aid, when to this is added the pressure arising from penury and widowhood ^{with a family of dependent children, cut off} from their scanty supplies, by the visitation of an inscrutable Providence? In such, or similar cases, the excellence of your Society is well ascertained. It is pleasant to remark that, in most instances, evidence has not been wanting of delicate sensibility and unaffected gratitude: and of some who can no longer need human sympathy, it is not too much to believe, that they are gone to that better world, where all tears are wiped from their eyes, and sickness and death are forever unknown.

ANTI-SLAVERY CONVENTION.

At the meeting of the American Convention for promoting the abolition of slavery, held in Baltimore last week, delegates were present from North Carolina, Virginia, Tennessee, Maryland, Delaware, Pennsylvania, and New-York. From the information communicated, it appears that there are now 28 Societies in North Carolina, a number in Virginia, 5 in Maryland, 40 in Tennessee, and 5 in Pennsylvania. Among the measures adopted by the Convention were the following:

1. It was resolved that the Convention would approve of an adequate appropriation of the public revenue of the United States, for the voluntary removal of such slaves as may hereafter be emancipated, to any country which they may select for their future residence.

2. A memorial to Congress praying for the abolition of slavery in the District of Columbia, was adopted; and it was recommended to the friends of emancipation to encourage, in their respective vicinities, the measure of adopting and forwarding petitions for the abolition of slavery in the District of Columbia.

3. It was recommended that exertions should be used to procure the passage of laws in the several

states, for preventing the separation of the families of slaves, by sales of a part of them, for regulating and enforcing their marriage contracts, for abolishing all restrictions upon their education, and for establishing schools for their benefit.—*N. Y. Obs. & Chron.*

BIBLE SOCIETIES ON THE EUROPEAN CONTINENT.

These are fifty-two in number. The first in order of institution is the Basle Bible Society, founded in 1804, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,670 copies of the Bible or New Testament. The Württemberg Bible Society, instituted at Stuttgart in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments: the Frankfurt, 69,700; the Hanover (since 1804) 35,000 German Bibles; the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1815, 105,500; the Russian, 705,831; the Swedish, 223,870; the Danish, 86,000; the Sleswig-Holstein, 64,000; the Paris, 61,400.—Altogether, the fifty-two European Societies are known to have circulated considerably above 2,302,274 copies of the New Testament, with or without the Old Testament. In addition to these exertions of Societies, three Catholic Clergymen have published above 60,000 copies of the German New Testament.—*Eclectic Review.*

From the Christian Watchman.

DEATH OF A RELATIVE.

Mrs. B— was a native of England. But at the age of 12 years, she bid adieu to the land of her childhood, and embarked on the billows for the more inviting shores of America. Soon after her arrival, she chose her residence in a village, situated on the banks of the Hudson. At 17 she formed an acquaintance with the man, to whom she was afterwards united by that sacred tie, which death only can sever. Not many months had passed, before it was discoverable that his fondness for company, if indulged in, would prove like the worm which destroyed Jonah's gourd, to interrupt their present peace and blight their future prospects. He chose for his associates, those who had imbibed the contaminating principles of infidelity. Consequently the people of God and religion were scoffed at; the Sabbath misimproved, and the means of grace neglected. He was at length visited by paroxysms, which terminated his earthly career in about two years, and deprived him of his eye-sight and reason for several weeks before his death. About two years after this, Mrs. B— was taken ill at New-York, from whence she was conveyed to the place of her former residence, where she received the kind attention of her friends—her complaint was the consumption. She had hitherto maintained a fair character, and was strictly moral and becoming in her deportment. But alas, her affections were on the things of this world. The mists of moral blindness had not been removed from her understanding. As the mariner sleeping on the top-mast, is insensible to his exposed situation, so she appeared unconcerned about the interests of her soul. Three or four days before her death, at day-break, we were called: she was thought to be dying! I heard her exclaim, Do come quickly. I hastened to her room: She fixed her eyes on me and said, Do pray for me; I

feel very strange. I replied, You have my prayers, pray for yourself. She immediately complied, and prayed that God would not take her out of the world unprepared. In a little time however, she revived. Her friends manifested a deep concern for the salvation of her soul. There were some I doubt not, that plead for her at the throne of grace, the merits of the precious Saviour. On Saturday evening it was perceived that death was near. No evidence had been obtained that her peace was made with God; but between the hours of 11 and 12, the healing waters of salvation descended, and in a voice sweeter than music, she exclaimed, Sweet Jesus, blessed Jesus! The effect this produced, on those who stood weeping around her, is better conceived than expressed. Their souls were cheered with the love of Christ! All was now solemn and joyous! Her countenance was changed from the gloom of death, to that of a placid smile. She told them to compose their minds; and was heard to sing in a low voice, and then requested them to sing; and when they were engaged in singing that sweet verse of Dr. Watts, "Jesus can make a dying bed, &c." she seemingly united with them, and it was manifest that she realized its truth. At 10 o'clock on Sabbath morning, August 17, 1823, in the 27th year of her age, her spirit winged its flight to the world of spirits.

CENTURION.

MISSIONARY ANECDOTE.

A lady one morning, applied to some gentlemen who were appointed to examine the tickets of admission to a missionary meeting in England, and as she had no ticket (not being a subscriber) they were obliged according to the established rule, reluctantly to refuse admission—she retired a few paces, and again addressing the gentlemen, said, I stated that I was not a subscriber, but I forgot, I am a subscriber—I had one son the prop of my declining years, and I have given him to the God of missions.

Obituary.

DIED,—In this city, on the 11th inst. Mrs. Sarah Lake, aged 57; Mrs. Mary Davis, wife of Capt. Andrew Davis. On the 21st ult. Ira Robbins, aged 44, and on the 26th, his wife Esther, aged 34, colored persons.

At New-York, on board the brig Mary, Livingston, Mr. Pierson Stillman, seaman, of this city, aged 28.

At Wallingford, on the 3d inst. Mrs. Lue Doolittle, wife of Mr. Ransom Doolittle, aged 32; on the 20th Oct. Miss Rebecca Ann Hall, in the 32d year of her age.

At Huntington, very suddenly, on the 30th ult. Mrs. Ruth Stevens, aged 54; on the 18th ult. Mr. Ezra Blackman, aged 57; on the 1st inst. Mr. William Fraser, in the 97th year of his age.

At Hamden, on the 1st inst. Mrs. Esther Hotchkiss, wife of Mr. Elias Hotchkiss, aged 47.

At Monroe, on the 1st inst. Miss Mahetable Judson, aged 25, daughter of Capt. Stiles Judson; on the 2d inst. Mrs. A. Judson, wife of Capt. S. Judson, aged 52; on the 6th inst. Capt. Stiles Judson, aged 52.

At Fayall, on the 2d September, of apoplexy, John Dabney, Esq. Consul General of the United States for the Azores. He was a native of Boston, Mass.

Drowned, at Saybrook, on the 11th ult. Mr. Elisha N. Strong, master of the sloop Maria, loaded with lumber for this port.

At Lyme, on the 13th ult. Rev. Seth Lee, Pastor of the Strict Congregational Society in that place.

Poetry.

THE INFIDEL.

BY MOSES H. PERKINS.

I've heard on Afric's dreary shore,
The serpent's hiss, the panther's roar,
No footsteps mark'd the sands;
No human voice the desert cheer'd,
Save now and then were faintly heard
The yells of savage bands.

I've seen the red volcanic tide,
Impetuous sweep the mountain's side,
And wrap the plains in fire;
And heard the shepherd's plaintive moans,
Mingling with Etna's hollow groans
On passing gales expire.

In twilight's faint and dusky beam,
I've seen the murderer's weapon gleam,
Bath'd in the victim's gore;
Ghastly and pale, with many a wound,
The mangled corse, half breathing found,
Stretched on the blood-stained shore.

I've heard amid the foaming deep,
When tempests howl and whirlwinds sweep,
Heart-rending cries, "to save,"
The shrieks of many a trembling soul,
And mark'd the sea's tremendous roll
Which swept them to their grave.

No shepherd's moans, nor panther's roar,
Nor wreck, nor corse upon the shore,
To me such pain has given,
As seeing on the couch of death,
The infidel resign his breath,
Without the hope of Heaven!

GENUINE BENEVOLENCE.

A thrifty farmer in this county, who manages to raise pretty good crops, come seasons as they may, and who has therefore in this generally failing season, corn to spare, was lately applied to by two of his neighbours, who though in good circumstances, had not proved themselves equally successful farmers with himself, to purchase corn, their own stock being nearly exhausted. But though these neighbours had money to have paid for what they wished to purchase, the worthy man told them he could not let them have it. "It is true (said he) I have corn to dispose of, but you are able to procure a supply at a greater distance from home, and I have a number of poor neighbours who are in want of corn, and who look to me for it, and they have no money to purchase it from home. I must not disappoint them; if I do, they and their families will suffer. Excuse me therefore my friends, in declining to sell it to you." Need we apprehend that the poor of our country will want bread, though the crops be ever so scanty, while those who are blessed with plenty, possess the kindness

of feeling exemplified in the instance above recorded? And we are happy in having it in our power to state, that this is not the only fact of the kind which has come to our knowledge. A wealthy farmer in an adjoining county has acted in a like benevolent manner; and we have no doubt, many others of whom we have not heard.—*Raleigh Register.*

Alexander Severus, seeing two Christians contending, commanded them that they should not take the name of Christians any longer upon them; for (said he) you dishonor your Master Christ. Let men either lay down their contentions, or lay off the coat of their profession.

Sir Isaac Newton lost the use of his intellects before his animal frame was arrested by death. So it is said of a Mr. Swisset, that he often wept because he was not able to understand the books which he had written in his younger days. Cornivus, an excellent orator in the Augustine age, became so forgetful as not even to know his own name. Simon Tournay, in 1201, after he had outdone all at Oxford for learning, at last grew such an idiot as not to know one letter from another, or one thing he had ever done.

ORDINATIONS.

On the 26th ult: the Rev. Clark H. Goodrich was ordained over the first Presbyterian Church and Congregation in Windham, N. Y. Sermon by the Rev. Dr. Porter, of Catskill.

The Rev. Elias W. Crane was installed pastor of the Presbyterian Church in Jamaica, L. I. on Tuesday, the 31st ult. The sermon was delivered by Rev. Gardiner Spring, the charge to the pastor by Rev. T. McAuley; the charge to the congregation, by Rev. E. W. Baldwin.

In the new Dutch Reformed Church in the village of Athens, on the 24th ult. was ordained to the office of an Evangelist, the Rev. David Abeel, of New-Brunswick, N. J. Sermon by the Rev. Mr. Bennet, of Scodac.

The Female Education Society of New-Haven have received, since July last,

From Young Ladies' Union Society of Kent,	articles of bedding	\$4 50
From Ladies of Ripton, clothing		1 25
From Ladies of Stratford, by Rev. Mr. Bacon,	clothing	12 83
From a Female Friend, of Lebanon, by Mrs. Silliman, an article of bedding		1 00
From Ladies of Lebanon, one piece of linen,	and clothing	5 92
From a Female Friend, New-Haven, clothing		14 00
From a Female Friend, South Woodstock,	clothing	9 50
From a Female Friend of do. clothing		1 50
From Ladies of Torrington, 26 1-4 yds. of	cloth, and a few other articles, not yet ap-	
	praised.	

November 14, 1826.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents

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